" THE HEAD OF THE DOGRA CLAN OF HINDU RAJPUTS "

" Lt. General His Highness Raj Rajeshwar Maharajadhiraj Maharaja SHRI HARISINGHJI BAHADUR INDAR MAHINDAR, Sipar-i-Saltanat-i-Inglishia, G.C.S.I., G.C.I.E., K.C.V.O., LL.D. of Jammu & Kashmir. "

With compliments

L S Charak

March 3, 42.

A Note on

Dogra Hindu Rajput Community

by

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Foreword

The Census Commissioner to His Highness' Government, Jammu and Kashmir, originally requested Rao Bahadur Thakur Kartarsinghji to write out a note on the Dogra Hindu Rajput Community. The note was to be made use of at the time of writing out of the Census Report. Rao Bahadur Th. Kartarsinghji, considering the matter to be an important one, referred it to the Amar Kashatrya Prantik Sabha, Jammu. The Sabha deputed me to write out the note with the help of an *ad hoc* sub-committee constituted for this purpose, at a special meeting of the Sabha held on 11th Chait 1997. I am much obliged to the members of the committee for the assistance they rendered me.

I have drawn freely from the old and new historical works on Jammu and Kashmir, of which mention may specially be made of the following :—

✓ 1. Gulab Nama by Dewan Kirpa Ram.
2. The J. & K. Territories by Fredric Drew, F.R.G.S., F.G.S.
✓ 3. Gulab Singh by K. M. Panikar.
✓ 4. The Indian States and the Princes by Lt.-Gen. Sir Macmun.
✓ 5. Tarikh-i-Jammu by Hashmat Ullah Khan Lacknawi.
✓ 6. The Valley of Kashmir by Sir Walter R. Lawrence.
7. Tarikh-i-Rajgan Jammu and Kashmir by Th. Kansingh Billawaria.
8. Tarikh-i-Chabbal by Thakur Major Singh.
✓ 9. The Jammu and Kashmir Administration Report.

I am indebted to the authors and publishers of these books.

There is but very little known about the early history of the Dogra Rajputs. Written records are almost wholly conspicuous by their absence. The most authentic history that one can come by are the anecdotes that have descended down from mouth to mouth for generations together. For this reason I could not be very certain about the dates that I have given, although I left no stone unturned, so far as I could from the available sources of information, to arrive at the correct ones. But I will not be surprised if some of them still need correction.

My thanks are due to my friend Mr. L. D. Suri, M.A., T.D. (London), M.Ed. (Leeds), Professor of History, P. W. College, Jammu, for his valuable criticism, and to Mr. S. R. Sharma for the help rendered in compiling this note.

Srinagar, Kashmir,
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L. S. CHARAK.

A NOTE ON THE RAJPUT COMMUNITY

1. Early History

The Dogra Hindu Rajputs trace their descent from Shri Ram Chandraji and are termed as Suryavanshi Kashwahas.

In the reign of the late Maharaja Sir Sawai Madho Singhji of Jaipur, a certain Birsingh Bhutt tried to connect the Royal family of the Dogra Rajputs with the Royal family of Jaipur by propounding the theory that the Dogra Rajputs are, as a matter of fact, an offshoot of the Jaipuri Kalanowat Kashwahas of the Jubiner Thikana, having settled in this tract during the reign of Akbar. Raja Man Singh, who passed through Purmandal (a Hindu religious place in Tehsil Samba) at the head of an army en route to Kabul, is said to have left behind a number of Rajput soldiers in this tract, while on his way back to Delhi. With a view to prove that Raja Man Singh did pass through Purmandal, it is pointed out that on his return journey he had a temple built at Purmandal in honour of his victories at Kabul and an inscription to this effect exists even today at the Purmandal temple. I do not doubt for one moment the authenticity of the statement that Raja Man Singh did pass through our State and the inscription referred to does exist to this day. But no mention is anywhere made in that inscription that Raja Man Singh did leave behind a number of Rajputs, who settled in this region permanently and as such the above-mentioned theory carries no conviction with me. Historically Rajputs did exist in these parts much before the time of the Emperor Akbar. Raja Bhojdeva (965-975 A.D.) who was, as I shall have occasion to mention later on while discussing the early history, a forefather of the present Rajputs and later on his son, Pahlad Deva, personally went, at the head of their armies, to the assistance of Maharaja Jai Pal of Punjab when the latter was attacked by Subkutgin (975 A.D.) and afterwards by Sultan Mahmud in 1001 A.D. Both the father and the son are said to have perished in the battles against the Mohammedan invaders.

It may have been true, as is claimed by the Rajputana historians, that the early ancestors of Kashwaha clan of Rajputana had their original homes in Ayodhya and descend from the same family of Suryavanshi Rajputs from which the Dogra Rajputs claim their descent.

The earliest known ancestor of the present rulers of Jammu and Kashmir, who belong to the Jamwal family of Rajputs, is Maharaja Sudarshan, who ruled over Ayodhya. He was succeeded by his son, Agni Varn. His younger brother, Agni Gir, got tired of the elder brother's hard-heartedness and forsook his home. He came to the Siwaliks and established a kingdom there. Finding no peace here either, he came to Parol in Kathua District and laid the foundations of an independent State here. His son extended his territories up to the River Tawi.

One of their descendants, Raja Bahu Lochan (1350-20 B.C.), built the Bahu fort. Another of his brothers, Raja Jambu Lochan, while out hunting, saw, so goes a story, a lion and a goat drinking water together from the same pond and a lover of peace and security, as he was, he founded the city of Jambunagar, now known as Jammu, at that very place. Later Raja Daya Karan (1290-60 B.C.), a descendant of the same family, brought Kashmir under his subjugation which continued upto three generations for a period of about 55 years.

To Raja Shakti Karan (1200-1170 B.C.) of the same family, who happened to be a great scholar, goes the credit for the introduction of the Dogri script which continued to be the court language of the State till the year 1945 Bikrami.

During the reign of Raja Shiv Prakash (1050-25 B.C.), a certain Raja Shill acquired great power in the Punjab and harassed the Jamwal Rajputs of the neighbouring territories. They, in order to save themselves from disgrace and humiliation to which they were subjected by the invader, fled to the mountains. The successor of Raja Shiv Prakash, Raja Joti Prakash (1025-990 B.C.), succeeded in winning back the lost territory with the assistance of Charaks, a famous Rajput sub-clan, to which Her Highness Dowager Shri Maharani Charakiji belongs.

It would not be out of place to mention here that Charaks, like the numerous sub-clans of Rajputs such as Chibs, Bhaus, etc., belonged originally to the same family of Rajputs from which the Jamwals are said to have descended. Legend says that Raja Surya Hans of the family did not beget any male issue for a long time. He made a promise (Sukhan) before the goddess Kali of Bahu fort to present (Charahna) one of his sons to her if he were ever blessed with two. Luckily, two sons were born to him. The elder, Sojla Dhar by name, was presented to Kali as promised. His descendants came to be known as Charaks, which in the local vernacular means ' those presented.'

Later Raja Jug Dev was again confronted with the very difficulty of having no issue at all. He was advised to marry in his own family. Accordingly he married from amongst the descendants of Charaks. Having done this they were at liberty to marry their sons and daughters with one another. Similarly various other Rajput families, as they took to agriculture, came to be known by the different family appellations such as I have mentioned above.

Likewise Chibs are an offshoot of the Katoch family of Kangra. This family also is believed to have descended from Shri Ram Chandraji. Raja Narayan Chand of Kangra came away to Bhimber along with his four sons. His eldest son, Chib Chand, who happened to be a handsome and well built young man, got in marriage the only daughter of the then ruler of Bhimber, Raja Sripat, who belonged to Thakial clan of Rajputs. When Raja Sripat died, Chib Chand took possession of the throne. The descendants of Chib Chand go by the name of Chibs.

It is believed that Raja Tej Varan (560-530 B.C.) of this family turned an ascetic and became a devotee of the god Bher Nag, who being pleased with his disciple, took up his abode in the River Tawi.

To this day the said god is worshipped by all the Rajputs of the State. Malhan Hansa, a descendant of the family who died in the life-time of his father, begot a large number of children, amongst whom he distributed his Jagir. The sons, when they grew up, took to the cultivation of land and were called Manhases after the name of their ancestor. The villages Pargwal, Chaprar, Thub, etc., were founded by them. Raja Bhoj Deva (965-75 A.D.) and afterwards his son, Pahlad Dev, rendered great assistance to Maharaja Jai Pal against the Mohammedan invaders and both of them fell fighting in the battlefield. Raja Mal Deva (1360-1410 A.D.) conquered Nurpura in Kangra. The bricks of the Nurpura palaces were brought to Jammu by him and a building was constructed with them at Purani Mandi. This is the very building in which the Raj Tilak (formal accession to the throne ceremony) ceremony of our Ruling Family is performed even in these days. Raja Mal Deva had also the occasion to fight Amir Timur, the famous lame Mohammedan invader of India.

Raja Ranjit Deva (1725-1781 A.D.) became the ruler in 1725 A.D. At that time Basohli and Kishtwar were under the independent rule of Rajput families, not in any way subservient to the ruler of Jammu. Similarly at Bhimber and Rajouri Muslim rulers ruled. Besides there were numerous other small chiefs. Raja Ranjit Dev was once called upon to face the army of the Moghuls, which he found himself incapable of doing and sought shelter in a mountain situated near the temple of goddess Trikuta (so-called because the mountain on which the temple is built has three peaks situated close to one another). Later he managed to escape to Lahore, where he was put in prison for about twelve years by the Subadar of Lahore for non-payment of war indemnity imposed on him. However, he succeeded in bringing about his release and regained his kingdom once more.

Raja Ranjit Deva had two sons, Brij Raj Deva and Dalil Singh. A quarrel arose between the two brothers over the question of succession. Although Brij Raj Deva was the elder, yet Dalil Singh was born of a mother whom Raja Ranjit Deva loved more and she insisted that her son should succeed to the throne. The Raja was on the horns of a dilemma. To deprive the eldest son of his legitimate right was injustice and to displease his favourite wife was not an easy thing either. He ordered Mian Teg Singh to do whatever Dalil Singh wanted him to do. Mian Teg Singh was asked by Dalil Singh to murder his brother, Brij Raj Deva. This. however, Mian Teg Singh refused to do and was beheaded at Lakhanpur. The descendants of Mian Teg Singh are still residing at Sohl and Akhnoor in Jammu Province. Dalil Singh was put to death by Mian Mota between Katra and Trikuta Devi and was rewarded with a Jagir at Dansal.

Mian Mota afterwards ruled in the name of Maharaja Sampuran Deva, the son and successor of Brij Raj Dev, who became a Maharaja at the age of one.

In 1808 A.D. Bhai Hukman Singh Chimni attacked Jammu on behalf of Maharaja Ranjit Singh, the Sikh ruler of the Punjab. The Rajputs, led by Mian Mota, offered stout resistance, so much so that no course was left open for Bhai Hukman Singh except to beat a hasty retreat. Mian Gulab Singh, who was only 16 years old then, participated in this battle and displayed great valour.

2. Rajput community and the Dogra Rule

The rise of the Sikhs in the Punjab under the leadership of Maharaja Ranjit Singh sounded the death-knell of the Rajput rule in Jammu. Ranjit Singh during the 40 years of his reign succeeded in establishing a mighty empire extending upto Peshawar, Hazara, Multan, Kangra and Jammu and Kashmir. With his death, however, began the decline of the Sikhs and the rise of the Rajputs in Jammu and Kashmir. Mian Gulab Singh, whose deeds of valour have already been referred to, was the chief actor in the drama of winning back the Rajputs their lost kingdom and glory. He was, it is said, taken to task by a grandfather of his for laming a horse by rough riding. This made him run away from home with a band of his followers and enter the service of Diwan Khushbakht Rai, who was the manager of the Jagir of Sardar Nihal Singh Attariwalla. A number of soldiers once attacked the guards employed by the Diwan and they took to flight as a body. Mian Gulab Singh, however, with his few followers, resisted the invaders and beat them back. This won him a name and he got access to the Durbar of Maharaja Ranjit Singh where he was successful in securing service for his father, Mian Kishore Singh and his younger brother, Mian Dhian Singh under the Sikh Durbar. The Jagirs of Kharoti and Babool were conferred on him in return for his acts of bravery during the attack on Kashmir. The jagirs of Lala, Chobara and Ramgarh were given to Mian Dhian Singh in recognition of the conspicuous services of the two brothers during a number of battles, in which they participated on behalf of the Sikhs. Mian Gulab Singh won still greater laurels during the attack on Multan and this secured him the jagir of Reasi, where he built a fort and appointed Wazir Zorawar Singh as its governor. By and by, as the chivalry and dexterity in warfare of Mian Gulab Singh became known far and wide, Jammu, Kishtwar and even Kargal, Ladakh and Baltistan were either won over as a gift or brought under subjection by inflicting defeats on their rulers. Ramnagar was secured as a jagir by Raja Suchet Singh and Poonch by Raja Dhian Singh.

During the time, when Jammu had been farmed out to Mian Kishore Singh, Mian Dido, a brave and gallant Rajput, disturbed the peace and security of the country and at times did not even refrain from making attacks on Jammu. Mian Dido was murdered at the Trikuta mountain by Mian Gulab Singh and the country was once for all rid of his perpetual menace.

At Poonch, a certain rebel, Shamas by name, raised the banner of revolt. He was joined later on by the whole of the Jagir. The rebellion was put down and thanks to the help received from Maharaja Gulab Singh, Shamas was put to sword. Wazir Zorawar Singh Kalhuria distinguished himself in the suppression of Shamas.

With the death of Maharaja Ranjit Singh in 1839 A.D. there followed a period of anarchy in the Punjab. His successors were not able enough to govern the mighty kingdom that the Maharaja had left them. The very officers of the Maharaja, both Civil and Military, turned rebels. Hatred and jealousy reigned supreme and every one of the numerous officers saw the dreams of becoming a ruler himself. If the loyalty of the army was won by one of the officers by promising an increment in the existing emoluments, another one would step in, promise still greater increment and entice it away on to his side. The whole court was divided up into rival camps and no government worth the name existed. This state of affairs continued till the Punjab was annexed by the English, when the peace and security associated with Pax-Britannica made their appearance. The intervening period was, however, a period of great turmoil and trouble for the Maharaja of Jammu and but for his inborn qualities of courage and fortitude and the steadfast devotion and loyalty of a number of persons like Diwan Jawala Sahai, Diwan Hari Chand, Diwan Nihal Chand, Wazirs Lakhpat, Zorawar and Ratnu, the history of Jammu and Kashmir would have been quite different. The clouds of misery, however, that had gathered, cleared away with the establishment of the British rule in the Punjab. Maharaja Gulab Singh took advantage of the opportunity in hand by consolidating his position in the territories already under his control and by the terms of an agreement signed with the English, the territories of Kashmir and Hazara with their adjoining mountainous tracts, were given over to him in return for the cash payment of 75 lacs of Nanakshahis and an annual nazarana of 1 horse, 12 Pashmina goats (6 male and 6 female) and two pairs of Kashmiri Shawls. Later on, the Hazara territory was given over to the English in exchange for the territory of Munawar and Khari. The actual occupation of Kashmir, which was bought from the English by the Maharaja, was resisted by the Mohammedan Governor of Kashmir and the army sent under the command of Wazir Lakhpat and Wazir Ratnun to occupy the bought territory was defeated. The British, however, intervened at a later stage and the occupation of Kashmir was secured by the combined efforts of the British, Sikh and Dogra forces.

Gilgit was annexed in 1847 A.D. and Chilas in 1851 A.D.

In this manner were laid afresh the foundations of the huge Kingdom of Jammu and Kashmir with boundaries extending upto Tibet, etc. Maharaja Gulab Singh was succeeded by his son, Maharaja Ranbir Singhji (1858-85). His reign, though not so turbulent as that of his father, was not altogether free from Military activity. Immediately after his return from the Mutiny of 1857 (where he had been sent at the head of an army to take part in the siege of Delhi and where in return for his meritorious services, a Jagir, which he declined to receive, was offered to him in Oudh), he turned his attention towards Gilgit, where all was not well of late. An army was sent under Colonel Devi Singh to subjugate Gauhar Rahman, the rebel chief, who, however, died before the arrival of the Dogra Army at Gilgit. The place was occupied without much difficulty. Colonel Devi Singh later on took Yasin, also, which, however, was not annexed, but continued to pay an annual tribute to the Maharaja.

An unsuccessful expedition to Hunza in 1866 A.D. encouraged the people of Hunza, Nagar, Darel and Chitral to combine against the Dogras. Their combined forces, having conquered the fort of Punial, besieged the fort of Gilgit. The re-inforcements sent under Wazir Zorawar and Col. Bijai Singh terrorised the insurgents, who took to flight. Darel was taken in 1866.

In 1880, the people of Gilgit conspired with the people of Darel and Yasin and incited Pahlwan Bahadur to lay siege to Gilgit fort, which, however, he could not take from General Hoshiara and when Darel people deserted the Pahlwan, he retreated.

Maharaja Ranbir Singh was, however, essentially a man of peace. He re-organised the State administration, both civil and military. Ranbir civil and penal codes were compiled. Regular departments of the State under separate heads responsible for the administration of departments under them were constituted. Roads and serais were constructed. Post and Telegraph offices were established. Fresh colonisation of unpeopled tracts was undertaken. Gardens were planted and schools opened. Attention was paid to the development of industries within the State. A sapphire mine was discovered near Kishtwar. It is being worked with success ever since.

The Maharaja used to hold a daily public Durbar, wherein the petitions were heard in the presence of the petitioners and an attempt was made to arrive at the true facts of the case with the object of dealing out justice. The heir-apparent used to sit by the side of the Maharaja during the whole of the sitting. The object was to train him in the arts of the government. The morning Durbar continued upto 12 in the noon. At 4 in the evening, the Maharaja used to go out riding, either on an elephant or a horse, accompanied by his ministers and other officers. At night, another Durbar was held, wherein the Maharaja discussed important matters concerning the welfare of his subjects with his Ministers. These Durbars won the Maharaja the confidence of his subjects and helped in bettering the administration of the State.

Shri Maharaja Ranbirsinghji died in the year 1885 and was succeeded by his son, Shri Maharaja Pratap Singhji (1885-1925). But for a number of disturbances at the frontier, the reign of Shri Maharaja Pratap Singhji was marked by peace and order. In 1887 a British Officer had been stationed as Political Agent at Gilgit. He had been withdrawn in 1881. But British Agency at Gilgit was revived in 1889 with a view to check the Russian advance, which was apprehended then. An agreement was effected by the British Agent with the Rajas of Hunza and Nagar and the Mehtar of Chitral.

The terms of this agreement were not adhered to by the Raja of Hunza and Nagar. Hostilities broke out and after some fighting, through the gallantry of a Dogra soldier, the combined force of British Indian and State troops occupied Hunza and Nagar in 1891. The Chief of Hunza fled to the Chinese Turkistan with his treasury and considerable materials of war. He was pursued till Muskar, but to no purpose. Chilas was occupied in 1893 and Chitral in 1895. The greatest and most important reform of His Highness' time was the undertaking of a fresh revenue settlement in the State first under the guidance of Mr. Wingate and afterwards under that of Mr. (later Sir) Walter Lawrence.

The office of the Accountant-General was established. The Forest Department was put under the charge of the retired Forest officers from British India and trained men from Dehra Dun.

The Army was trained in modern methods of warfare under the supervision of British officers. Roads were built from Kashmir to Gilgit and from Gilgit to Hunza. Strong bridges were built over rivers and Nallahs. The Public Works Department was put under the care of trained and efficient engineers. The Jhelum Valley Road was completed. A pucca road from Jammu to Srinagar *via* Banihal was constructed. A number of irrigation canals were dug both in Jammu and Kashmir Provinces. An electricity generating plant was established at Jammu. Water was supplied to the Jammu city by means of a pumping plant. Arrangements were, also, made for the supply of water to Srinagar. Telegraph offices were established at Kargal, Skardu and Ladakh. The British Indian Rupee was made legal tender within the State, instead of the Chilki one, to the great benefit of the commercial community. The Customs and Excise Department was established. A silk factory was opened at Srinagar. Facilities were provided for the visitors to the State. Libraries, reading-rooms and clubs were brought into existence both at Jammu and Srinagar. The hospitals were modernised. Veterinary Hospitals were opened. A big power house was established at Mohora in Kashmir.

The Maharaja took very keen interest in spreading literacy amongst his subjects. A large number of primary and secondary schools were opened. An Arts College was started at Jammu and another at Srinagar. Arrangements were made for the provision of technical education to the people. Begar (forced labour) was abolished. The revenue, civil and criminal courts were separated. Every tehsil with its headquarters in a town of importance was provided with a Munsiff and every District Headquarters with a sub-judge. The work of the different departments was marked out and each department was placed under the charge of a member of the Council, which had been constituted for the administration of the State.

All the subjects of the State had an easy access to the Maharaja and like his illustrious father, he used to hold a Durbar in the afternoon with a view to hear the petitions of his subjects and to pass suitable orders on them. His Highness also held a special Durbar, wherein only the ministers and other high officers could participate.

Maharaja Pratap Singhji ruled for more than forty years and died in 1925, deeply mourned by all his subjects, Hindus and Muslims alike.

Shri Maharaja Hari Singhji ascended the throne in 1925. His accession marks a new era in the history of the State. Steps were taken to reserve the State services for the State subjects. Foreign scholarships were granted for giving suitable training to youngmen from the State in India and abroad. Restrictions that previously existed on the freedom of press and platform in the State were removed. With a view to associate his subjects with the administration of the State, the Jammu and Kashmir Praja Sabha was established. A High Court of Judicature consisting of a Chief Justice and two puisne judges was constituted by His Highness in 1928. As provided by the New Constitution Act, a Judicial Advisory Board was established during Sambat 1996-97 to advise His Highness in regard to the judicial cases. The agriculturists have been protected from the extortion of the money-lenders by the passing of Agriculturists' Relief Act. The Kahcharai Act removed inequalities in the incidence of Kahcharai tax and granted exemption to owners of livestock in respect of particular animals of a given age and number. Certain rights in respect of the free use of timber and fire-wood growing in forests bordering on villages have been granted to the zamindars. Forest products are also sold to the zamindars at concession rates. The Government have undertaken the execution of a scheme for the improvement of live-stock in the State and a large number of bulls of Sindhi and Dhani breeds are distributed among the well-to-do zamindars in selected centres every year. The Agriculture Department is doing great service to the agriculturists by way of the demonstration of improved methods of cultivation and the distribution of improved seeds among them. Agricultural training is imparted to the zamindars' sons at Government Farms. The Panchayats have been established in the villages of the State under the Panchayat Act. The Act was amended recently with a view to confer larger powers on the Panchayats. A Rural Development Department was created in the year 1937. The Department has done useful work in the direction of reviving decaying village industries, adult education and the supply of water in Kandi Illaqa. The powers and functions of the Town Area Committees have been extended by the passing of the New Town Area Act. The education of the people has made very great advance in recent years. The compulsory Primary Education Act was passed in 1930. Secondary education is free except in a few capital cities. The movement for adult education was given a start in 1938 and considerable progress has been achieved in it ever since. Both the Devnagri and Persian scripts have been given equal recognition and simple Urdu printed in both the scripts will form the medium of instruction in future in the State schools. A well-equipped Medical Department with a staff of high medical, surgical, public health, ophthalmic and other qualifications is being maintained by the State to render medical aid to the people. In recent years, several qualified doctors were deputed for foreign training in different branches of medicine and surgery in British Universities. Many of them have since returned with high specialised and general qualifications. The Government have besides undertaken the appointment of subsidised practitioners in rural areas. Recently the construction of two big new hospitals, one at Srinagar and the other at Jammu, has been started. Another hospital is under construction at Mirpur. Special staff is being maintained to fight epidemic diseases. A special Department deals with Tuberculosis. Travelling dispensaries are being maintained for the treatment of venereal diseases prevalent in certain hilly tracts of the State. The main roads constructed previously are being maintained and improved. A number of minor roads have been newly constructed in recent years and the interior mountainous parts of the State have been thrown open to traffic. Telephone, telegraph and wireless services have also been developed in recent years and all the important places have been linked up. Water supply in the cities of Srinagar and Jammu has been considerably improved and old pipes have been replaced by new ones. In the remote parts of Jammu, where there is scarcity of water, efforts have been and are being made to supply drinking water by constructing tanks and wells. Tube wells have also been constructed at a number of places. With the object of providing employment to the people of the State, great efforts are being made to start new industries and to exploit the forest and mineral wealth of the State.

From the account that I have given above, it is patent beyond the shadow of a doubt that whereas the chief feature of Maharaja Gulab Singh's reign was the winning, occupation and consolidation of the Dogra rule, his successors, down to the present Maharaja, have left no stone unturned to improve the social and economic position of their subjects and to-day it can be asserted without the least fear of contradiction that the facilities provided by the Rajput Rulers of the State in the past and at present were and still are copious enough to enable the State Subjects to shatter the shackles of ignorance and backwardness. And if people in some parts of the State are still behind their brethren in other parts of India, it must be due to their own faults. Nevertheless, considerable progress has been made in the past and signs of awakening and enlightenment are visible even in the remotest parts of the State.

3. Martial Traits

The Dogra Rajputs are essentially a race of warriors. We have already referred to their achievements as soldiers, while discussing the early history. Maharaja Gulab Singh's army, organised like that of the Sikhs on European lines, soon brought under his sway, as we have already seen, a number of small kingdoms under the shadow of the Hindu Kush and the Pamirs including Chitral. In 1857, a considerable force under the command of

Maharaja (then Mian) Ranbirsingh was sent to take part in the siege of Delhi. A Jagir in Oudh was offered, as previously mentioned, to Maharaja Ranbir Singh in recognition of the meritorious services of his troops. The Maharaja, however, declined to accept the Jagir saying that what he had done was nothing beyond the performance of his duties as a friend and ally of the British. The assistance rendered to the British by the Dogras in times of emergency and war has always been conspicuous. The British Government in India were good enough to recognise the brilliant services of the State troops in the Balck Mountain, Agror Valley and Tirah expeditions. Battle honours were won by the State troops during the Great War in several fronts in East Africa and Palestine.

The Rajputs from the State have always formed a fruitful source of supply both for the British and the State armies. Besides what is remarkable about them is that they are not slow to pick up the new methods of warfare, if given proper training. The late Maharaja Gulab Singh found no difficulty in organising his army like that of his master, Maharaja Ranjit Singh, on western lines and the British officers in command of the Dogra soldiers in the State as well as outside it, have always spoken in glowing terms of their power to grasp within no time the introduction of not only the new and modernised arms, but also the new methods of fighting.

Maharaja Gulab Singh's own achievements speak volumes in favour of Dogra soldiers. Maharaja Gulab Singh himself was accounted as the very best of soldiers and for an unlettered man to be an able, active, bold, energetic, yet wise and prudent commander was very creditable. As a skilful master of strategy, he was chary of coming out into the open field on his own behalf, but his courage was never in doubt. His brilliant defence of Lahore in the face of Sher Singh's army and his ride in the face of heavy fire at Multan enhance his reputation as a skilful commander and a good soldier and his heroic deeds deserve to be written in letters of gold in the pages of history. But for his excellent soldierly qualities and those of his faithful band of Dogra soldiers, it would not have been possible for him to earn for himself the title of one of the most remarkable men that India produced in the nineteenth century, and from an ordinary soldier to live to be the sovereign of a territory larger than Great Britain and add to the boundaries of India an area such as no man had ever done before.

In the light of what has been said in the foregoing lines, it is not a matter for surprise, that the names of the Rajput Generals like General Hoshiara, General Baj Singh, Col. Devi Singh and a host of others have come down to us as soldiers of the highest rank and will continue to be remembered for their brave and gallant deeds so long as Dogra history is read and heard. Even to-day the Rajputs from the State have lost nothing from their name as warriors but have kept up their tradition by show of excellent soldierly qualities in the present war, at Damascus, and other fronts.

4. Special ceremonies to be performed from birth to death.

Birth.—A Rajput child is ushered into the world in the darkest of rooms, to which the expectant mother is generally confined a few days before delivery. The birth of a son is usually attended with great rejoicings, for the son is believed to be not merely a support in this world for the old days to come, but in the next world, too. The spirit of the dead man is likely to wander in the vacant spaces of the earth, if he had no son to perform his last rites.

Sutra.—The first ceremony to be performed by the child is the Sutra ceremony, on which day a name is also usually given to the fresh visitor to the world. The ceremony consists in tying an unspun cotton thread round the necks of both the mother and the child. The earth is besmeared with cow-dung. A small space is chosen on which a number of figures supposed to represent nine Grihas are drawn up with wheat flour. Over it a low wooden chair (Pirah) is placed and the mother with the child in her lap is made to sit on it and go through the ceremony, which begins with the tasting of cow urine, and sword water. Afterwards the name of the boy as settled by the family with the guidance of the family astrologer, to whom the exact date and time of the birth are previously conveyed, is written on the leaf of a Pipal tree. The ceremony is generally performed after the 13th and before or on the 21st day of the birth of the child. If, however, a death takes place in any of the families closely related and of the same Gotra, merely putting of the threads round the necks is observed and the rest of the ceremony is curtailed. Sutak is observed for five days by the nearest relatives of the family, in which the birth has taken place and for thirteen days by the actual members of the family. So long as a family is under Sutak, people will not eat or drink anything touched by its members. After the appointed time, purification takes place automatically.

Mundan or shaving of the head.—The next important ceremony is the shaving of the head of the child or Mundan ceremony. This is an occasion for great rejoicing and is performed after the 3rd and before the 5th year. The place of performance is before the family deity, to whom the family women and men pray singing songs. The ceremony begins with the throwing of water over a goat. The shaking of the head by the goat means that the deity has accepted its offering and the goat is sacrificed in its presence. Then after the making of suitable offerings, the head of the boy is shaved and the hair are thrown into the river or in the absence of a river, buried deep under the earth. A feast is, afterwards, given in honour of the occasion. There is no shaving of the head ceremony in the case of girls.

Investiture of the sacred thread or Yagyopavit.—Next comes the investiture of the sacred thread. When the boy has attained the age of seven years and before he reaches the thirteenth year, he must put on the sacred thread. In recent times, however, under the pressure of economic forces, the ceremony is often postponed to the marriage day. The ceremony is a very expensive one and it is generally thought that it costs at least half as much as the marriage itself. An auspicious day is fixed by the family astrologer and the women of the family begin to sing and make merry a number of days ahead of it. After the donning of the six threads amidst the chanting of Mantras, a grand feast, according as the means of the family allow, is held.

Marriage.—The next important event in the life of the Rajput is his or her marriage. Generally the services of a professional match-maker, who is invariably the family Purohit or Bhatt, are called in and when he has marked out the likely bride or the bridegroom, the astrologers are called in and the horoscopes of the boy and the girls are compared. If the horoscopes are favourable and if there is no other impediment, the girl's parents send Tikka (Saffron to the accompaniment of a few rupees, fruit, almonds, etc., according to the status of contracting families) to the boy's parents home. The astrologer fixes the auspicious day for the marriage and information is sent to the bridegroom's parents about the number of guests, who are to join in the marriage procession. Before the setting out of the marriage party for the bride's house, a ceremony known as Sant, wherein the bridegroom's body is rubbed with a kind of scented preparation called Butna, is performed. There is a similiar ceremony in the house of the bride, too. On the auspicious day, the bridegroom, richly dressed and accompanied by his nearest relatives and friends sets out to the bride's house now-a-days usually on horse-back. Previously (and even now sometimes) open palanquins were used to carry the bridegroom. On arrival at the bride's house, the whole procession is received by an equally big procession from the bride's side at a ceremony known as Milni. At the very same night, at the fixed hour of marriage (Lagan, which usually falls in the night), the family priest or priests perform the marriage ceremony, which consists of the worshipping (Pujan) of the Nav-Grihas and of making the boy and the girl swear, with fire as their witness, that they will stick to each other for the whole of their lives. Next day the bride's people give a feast and the marriage party returns on the third day accompanied by the bride and dowry. After some days' (usually two days) sojourn in her new home, the bride is taken back to her father's house to be brought back again, now by the bridegroom alone, on some day to be fixed by the astrologer later on. Previously the custom amongst the Rajputs was never to send the bride back to her father's place, but it has now died out completely. The expenditure on marriages is usually very heavy and food and fees are given to the Brahmins and a host of attendants. The gifts to the bride from her father are of various kind consisting of gold and silver jewelry and valuable stuffs. Besides everything else essential for the setting up of a new household such as beds, utensils, clothes, etc., have got to be given away as dowry.

Child marriages were once common, but the passing of an Act in the State on the lines of the Sarda Act in British India by His Highness' Government, prohibiting the marriage of boys under the age of 18 years and of girls under the age of 14, has gone a long way in putting a stop to this old practice.

Death :—From his marriage till his death, the Hindu Rajput never again plays the chief part in ceremonials. When death draws nigh the dying man is made to lie on the floor besmeared with cow-dung and covered with Kusha grass. The head of the dying man usually points towards the North and verses from the Holy Gita are recited to him. If he ever feels thirsty in his last gasps, the water from the holy Ganges is poured into his mouth. When all hope of recovery is gone, a lamp is lighted by his head and he is made to give away things in charity. A cow and a lamp can never be missed from the list of things marked out for the above purposes. The former is supposed to carry the dead man across the Vaitarni, a mythical river of the other world through which every one of the dead has got to pass and the latter to light his way all along the journey. When the man has breathed his last, his dead body is bathed. The old clothes are thrown away and new ones are put in their stead. The body is then wrapped in what is called a Kafan (which may be and usually are more than one) after the performance of certain ceremonies by the priest known as Acharya, who receives one or more of the Kafans in return for his services. The body is then placed on a wooden plank and is borne on shoulders, usually by the family members or men belonging to the same clan, to the burning ground. There, too, the Acharya performs certain ceremonies and after the uncovering of the dead man's face and the putting of a mixture of Ghi, honey and curd into his mouth, the dead body is covered with fuel and the funeral pyre is lighted by the eldest son of the dead man. Three days after the cremation, the bones of the corpse, which the fire has not consumed, are collected and kept in an earthen vessel, usually somewhere outside the family house, to be thrown later on in the holy waters of the Ganges at Hardwar. For thirteen days (Kriya ceremony is performed on the thirteenth day), the house of the dead man is unclean and no one will eat food cooked in it. After the Kriya, on half-monthly, monthly, and then half-yearly days, special ceremonies in memory of the dead man are gone through and things are given away in charity to the Acharyas, for no other class of Brahmins will accept them. The Chaubarsi ceremony is performed after four years and then every year on the day of the death of a person, Brahmins are fed with dainty dishes.

5. Religion and religious observances of the majority.

The religion of the majority of the Rajputs is Sanatanist Hinduism. Unlike the two other predominant religions of the world, Hinduism permits the worship of more than one god by its adherents. So the followers of Siva, Vishnu and a host of other gods and goddesses are to be met with in the community. A strict Hindu Rajput would get up early in the morning, take his bath and before getting to the work of the day, perform a Puja of the favourite deity of the family or of the idols of gods kept almost in every Hindu Rajput family for morning worship. Fasts are observed both by men and women to please the family deity or to avert the influence of the evil stars. Strictly religious people will bathe after being touched by a Mahommedan or even by that class of the Hindus that go by the name of untouchables. Fortunately, this demon of untouchability is gradually losing its ground, thanks to the keen personal interest taken by H. H. Maharaja Bahadur in introducing reforms to bring about the uplift of the down-trodden communities.

6. Special habits or customs peculiar to the community.

One special custom peculiar to the Rajputs is the worship of firearms. In most of the Rajput families, the sword and other fire-arms are worshipped every day along with the other idols. Others less strict in the matter of religious observances, worship them on special occasions, such as the Diwali, the Baisakhi and the other Hindu festival days.

Infanticide (of girls alone) was once common amongst a certain section of the Rajputs, but now-a-days the evil practice has been stopped through the personal interest taken by His Highness the Maharaja Bahadur in exterminating it, root and branch.

One special custom, prevalent amongst the Chib Rajputs, turned Muslims, was that they first had their marriage performed by a Hindu priest following Hindu rites and later on by a Mullah in accordance with the Islamic injunctions. But the custom is fast dying out and like all other converts to Mohammedanism, this particular section of the converts from Hinduism has taken to the Islamic ways of living and thinking.

7. Rules governing their relations within the community and with other communities in the matter of marriage.

Manu has permitted, in his code of laws, a Rajput to marry in any of the castes equal to or lower than his own. But in practice, just as the case is with other castes like Brahmins, Vaishyas and Sudras, a Rajput seldom marries outside his own caste. Previously Dogra Hindu Rajputs confined their matrimonial alliances to Rajputs of Suryavanshi or Chandravanshi dynasties. However, as mentioned earlier, the earliest Rajput settlers in the State were hard put to it to arrange the very marriages of their progeny, not to speak of adhering to these strict principles of the then society. They had to start, as we have seen, inter-marrying in the families of their very cousins by calling them Charaks. As time went by and the population increased, economic forces came into play and compelled some of the Rajput families to take to the cultivation of land, not as landlords but as tillers of the soil and these were given the appellations such as Chib, Pahow, Amba Rayans, etc. Inter-marriage with the first cousins was, in the first instance, permitted as a matter of necessity and with a view to stop further deterioration of the race, things were so arranged that the rulers and their kith and kin were allowed to marry the daughters of the above-mentioned families that had taken to cultivation. Themselves the Mian Rajputs, as the kith and kin of the royal family were called, either resorted to infanticide or gave their daughters in marriage to either the Bandhral Rajputs (who live in the mountainous tracts such as Ramnagar, Chenani, and Bhadarwah) or to the Kangra Rajputs. It must, however, be kept in view that the arrangement was arrived at simply in the interests of the community as a whole and did not in any way imply the lowering of the social status of any section. With a view to set right the wrong notion, which had gained ground in this respect in the hearts of a certain section of the community, His Highness the Maharaja Bahadur himself took to the ploughing of land with his own hands in the year 1988 Bikrami. It has been a practice of the Rajputs all over India (and the State Rajputs are no exception either) that they look upon the ruler as the head of their clan and no religious or social reforms are undertaken without the consent of the ruler. Fortunately for the Rajputs in the State, they have found in the person of His Highness Shri Maharaja Harisinghji not only a far-sighted and benevolent ruler, but also a zealous reformer and a worthy head. He called together the leading men of the Rajput community at a conference held at Amar Mahal in the year 1988 Bikrami with the object of smoothing down all the inequalities that had crept in the community. After a long discussion and consultation of the genealogical tables and the old historical records, the decision was reached that for the present Mian Rajputs (which include Jamwals, Salathias, Raipurias, Samayals, etc.) should start giving their daughters (it must be remembered that the practice of infanticide had been stopped even among the Mian Rajputs) to Charaks, Chibs, Pahows, and Amba Rayans. The status of the Thakkars, who originally belonged to the Rajput clan, was raised and they were allowed to take their seats side by side with other Rajputs in the Biradari feasts. The terms Mian, Chowdhari, Thakkar, etc., which must have been the relics of the days of Mahommedan rule were given up and in their place, the term Thakur, the correct historical title for the Rajputs, was adopted.

Child marriage was once common, but since the passing of the Act prohibiting it, it is gradually disappearing.

There is still considerable prejudice against the remarriage of widows.

The use of neo-Malthusian methods of birth control is very uncommon, on account of the ignorance of the people about such appliances.

8. The standard of living, diet and income and expenditure, etc.

Unfortunately no estimates on economic lines have been made in the State of the income and expenditure of an average family. The standard of the people of British India has been proved to be very low as compared with some of the European countries and is not sufficient to maintain the efficiency of the people, not to speak of increasing it. Similarly the most optimistic estimates of their income and expenditure are far from satisfactory. The position of the people of the State, both as regards the standard of living and income, can only be worse than that of the people in British India, firstly because the soil of the State being mountainous is far less productive than the soil in British India and secondly there has not been even that much of industrialisation of the State (though progress is being made in this direction) as has been in the case of British India, even if the comparatively bigger size of India were taken into account. So considerable improvement in the direction of raising the standard of living is desirable, if means could be found to increase the income of the community.

The diet of the community is mostly vegetarian, though a Rajput would prefer to have meat daily if he could afford it. Ordinarily the use of meat is restricted to days of festivals or rejoicing or to the day when the family shikari, which every one of the male members of a Rajput family is, has had a successful outing.

9. Any particular characteristics of the community, etc.

The Rajputs are loyal and devoted to the throne and look upon their ruler as the very incarnation of God. They are not afraid of laying down their very lives for the protection of the cow and the Brahmin. They are very slow to make a promise but once that they have made it they are very particular to keep it, come whatever may.

In the past, the Rajputs have always taken pleasure in distinguishing themselves in the battlefield, but at present the community has taken to civil services as well, where, perhaps, as bright a future awaits it as the community has had a past in the military. The future of the Rajput agriculturists, like that of any other agriculturist, does not appear to be a bright one. The hope of the modern agriculturist lies in intensive cultivation on a large scale. Both of these forms of the cultivation of land are as uncommon in the State as in the rest of India. Nor is there much prospect of their making any very rapid progress in the State in the near future.

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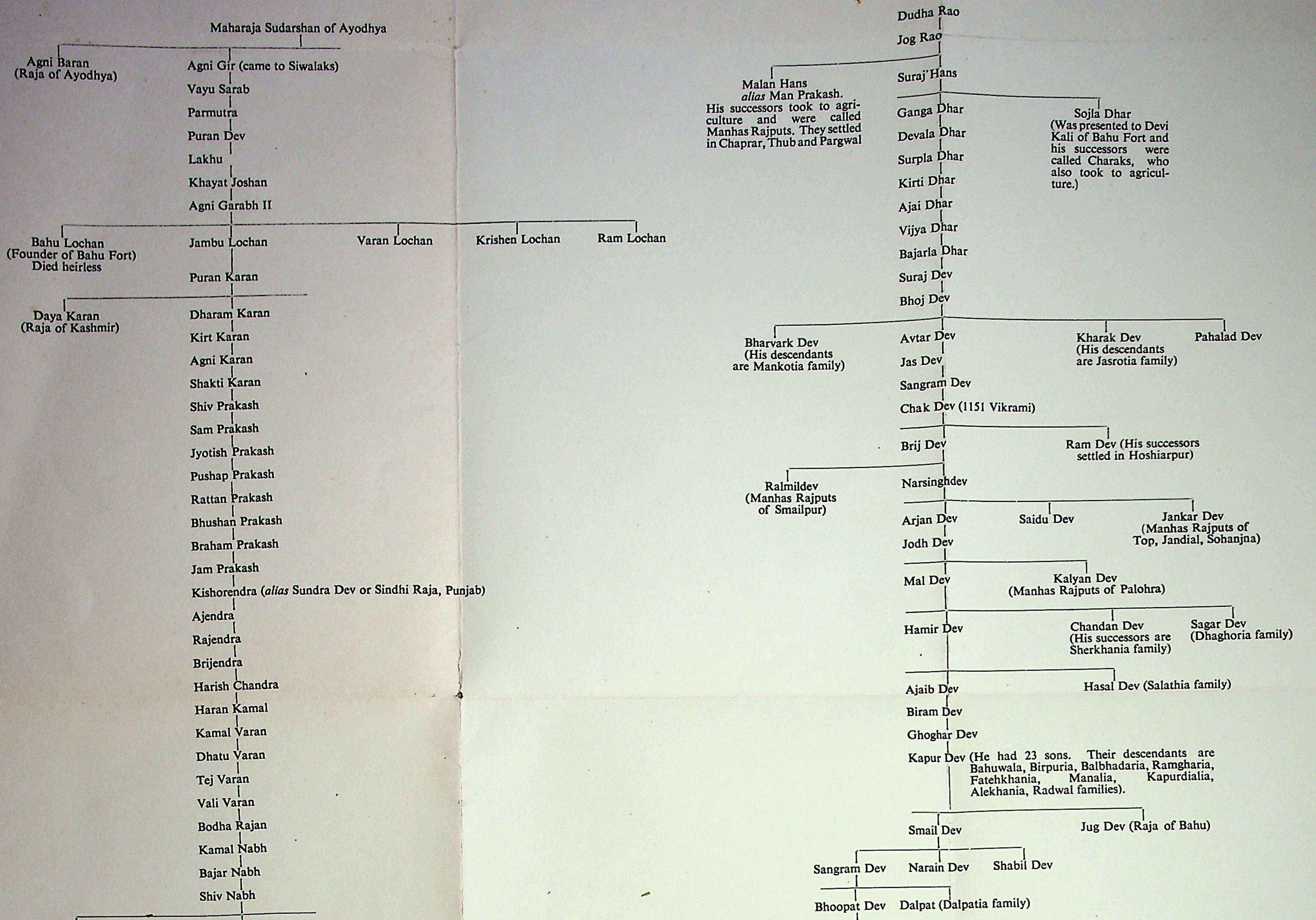
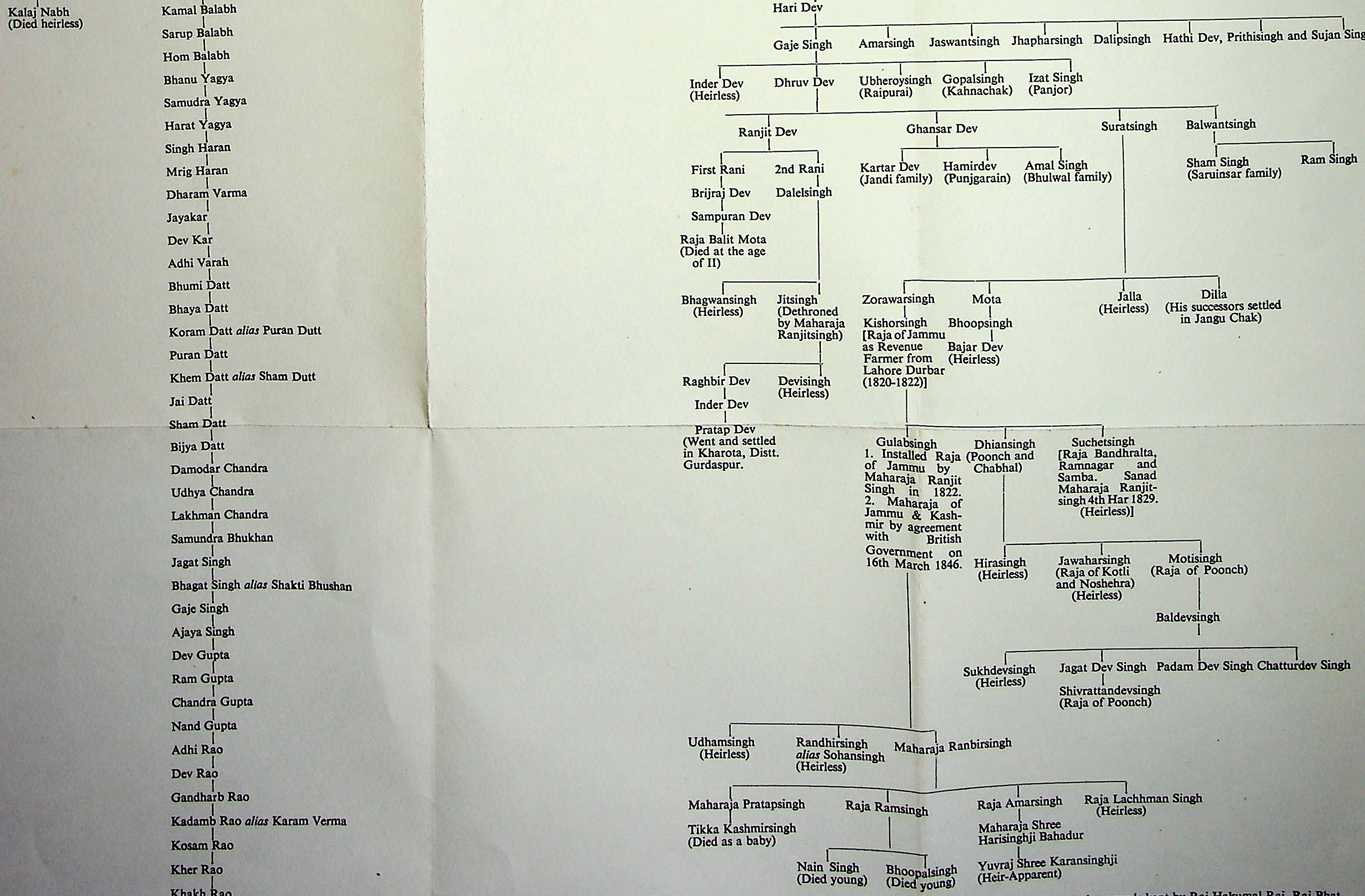
GENEALOGICAL TABLE OF THE DOGRA HINDU RAJPUTS OF JAMMU AND KASHMIR STATE


Maharaja Sudarshan of Ayodhya
Agni Baran (Raja of Ayodhya)
Agni Gir (came to Siwalaks)
Vayu Sarab
Parmutra
Puran Dev
Lakhu
Khayat Joshan
Agni Garabh II
Bahu Lochan (Founder of Bahu Fort) Died heirless
Jambu Lochan
Varan Lochan
Krishen Lochan
Ram Lochan
Puran Karan
Daya Karan (Raja of Kashmir)
Dharam Karan
Kirt Karan
Agni Karan
Shakti Karan
Shiv Prakash
Sam Prakash
Jyotish Prakash
Pushap Prakash
Rattan Prakash
Bhushan Prakash
Braham Prakash
Jam Prakash
Kishorendra (*alias* Sundra Dev or Sindhi Raja, Punjab)
Ajendra
Rajendra
Brijendra
Harish Chandra
Haran Kamal
Kamal Varan
Dhatu Varan
Tej Varan
Vali Varan
Bodha Rajan
Kamal Nabh
Bajar Nabh
Shiv Nabh
Dudha Rao
Jog Rao
Malan Hans *alias* Man Prakash. His successors took to agriculture and were called Manhas Rajputs. They settled in Chaprar, Thub and Pargwal
Suraj Hans
Ganga Dhar
Sojla Dhar (Was presented to Devi Kali of Bahu Fort and his successors were called Charaks, who also took to agriculture.)
Devala Dhar
Surpla Dhar
Kirti Dhar
Ajai Dhar
Vijya Dhar
Bajarla Dhar
Suraj Dev
Bhoj Dev
Bharvark Dev (His descendants are Mankotia family)
Avtar Dev
Kharak Dev (His descendants are Jasrotia family)
Pahalad Dev
Jas Dev
Sangram Dev
Chak Dev (1151 Vikrami)
Brij Dev
Ram Dev (His successors settled in Hoshiarpur)
Ralmildev (Manhas Rajputs of Smailpur)
Narsinghdev
Arjan Dev
Saidu Dev
Jankar Dev (Manhas Rajputs of Top, Jandial, Sohanjna)
Jodh Dev
Mal Dev
Kalyan Dev (Manhas Rajputs of Palohra)
Hamir Dev
Chandan Dev (His successors are Sherkhania family)
Sagar Dev (Dhaghoria family)
Ajaib Dev
Hasal Dev (Salathia family)
Biram Dev
Ghoghar Dev
Kapur Dev (He had 23 sons. Their descendants are Bahuwala, Birpuria, Balbhadaria, Ramgharia, Fatehkhania, Manalia, Kapurdialia, Alekhania, Radwal families).
Smail Dev
Jug Dev (Raja of Bahu)
Sangram Dev
Narain Dev
Shabil Dev
Bhoopat Dev
Dalpat (Dalpatia family)


Kalaj Nabh
(Died heirless)
Kamal Balabh
Sarup Balabh
Hom Balabh
Bhanu Yagya
Samudra Yagya
Harat Yagya
Singh Haran
Mrig Haran
Dharam Varma
Jayakar
Dev Kar
Adhi Varah
Bhumi Datt
Bhaya Datt
Koram Datt alias Puran Dutt
Puran Datt
Khem Datt alias Sham Dutt
Jai Datt
Sham Datt
Bijya Datt
Damodar Chandra
Udhya Chandra
Lakhman Chandra
Samundra Bhukhan
Jagat Singh
Bhagat Singh alias Shakti Bhushan
Gaje Singh
Ajaya Singh
Dev Gupta
Ram Gupta
Chandra Gupta
Nand Gupta
Adhi Rao
Dev Rao
Gandharb Rao
Kadamb Rao alias Karam Verma
Kosam Rao
Kher Rao
Khakh Rao
Sindhi Rao
Jagadh Rao
Hari Dev
Gaje Singh
Amarsingh
Jaswantsingh
Jhapharsingh
Dalipsingh
Hathi Dev, Prithisingh and Sujan Sing
Inder Dev
(Heirless)
Dhruv Dev
Ubheroysingh
(Raipurai)
Gopalsingh
(Kahnachak)
Izat Singh
(Panjor)
Ranjit Dev
Ghansar Dev
Suratsingh
Balwantsingh
First Rani
2nd Rani
Kartar Dev
(Jandi family)
Hamirdev
(Punjgarain)
Amal Singh
(Bhulwal family)
Sham Singh
(Saruinsar family)
Ram Singh
Brijraj Dev
Dalelsingh
Sampuran Dev
Raja Balit Mota
(Died at the age of II)
Bhagwansingh
(Heirless)
Jitsingh
(Dethroned by Maharaja Ranjitsingh)
Zorawarsingh
Mota
Jalla
(Heirless)
Dilla
(His successors settled in Jangu Chak)
Kishorsingh
[Raja of Jammu as Revenue Farmer from Lahore Durbar (1820-1822)]
Bhoopsingh
Bajar Dev
(Heirless)
Raghbir Dev
Devisingh
(Heirless)
Inder Dev
Pratap Dev
(Went and settled in Kharota, Distt. Gurdaspur.
Gulabsingh
1. Installed Raja of Jammu by Maharaja Ranjit Singh in 1822.
2. Maharaja of Jammu & Kashmir by agreement with British Government on 16th March 1846.
Dhiansingh
(Poonch and Chabhal)
Suchetsingh
[Raja Bandhralta, Ramnagar and Samba. Sanad Maharaja Ranjitsingh 4th Har 1829.
(Heirless)]
Hirasingh
(Heirless)
Jawaharsingh
(Raja of Kotli and Noshehra)
(Heirless)
Motisingh
(Raja of Poonch)
Baldevsingh
Sukhdevsingh
(Heirless)
Jagat Dev Singh
Padam Dev Singh
Chatturdev Singh
Shivrattandevsingh
(Raja of Poonch)
Udhamsingh
(Heirless)
Randhirsingh
alias Sohansingh
(Heirless)
Maharaja Ranbirsingh
Maharaja Pratapsingh
Raja Ramsingh
Raja Amarsingh
Raja Lachhman Singh
(Heirless)
Tikka Kashmirsingh
(Died as a baby)
Maharaja Shree Harisinghji Bahadur
Nain Singh
(Died young)
Bhoopalsingh
(Died young)
Yuvraj Shree Karansinghji
(Heir-Apparent)

This genealogical table was compared and corrected according to the records kept by Rai Hakumal Rai, Raj Bhat.

Jan. 13, '42.

L. S. CHARAK